

it. The holy sacraments of Christ and especially His holy flesh and blood in Holy Communion have implanted the germ of a glorious immortality in the human body and this germ springs into life and develops after this mortal life, when the body lies dormant in the grave.

And what is the quality of the fruit, that springs from this seed in God's holy acre? St. Paul has told us in simple but sublime words in the 15th Chapter of his first letter to the Corinthians:

"The body is sown," he says, "in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory; it is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body." There is no proportion seemingly between the natural grain of seed and its abundant and lovely fruit. Far less proportionate would then the corrupt, repulsive, lifeless, animal body of man as a seed appear compared to its fruit of an incorrupt, powerful, glorious, spiritual, heavenly body. Yea indeed it surpasses our understanding, how this unseemly seed should yield such a grand and glorious fruit. But we have the testimony of Almighty God in proof of this transformation and we know that He is able "to kill and bring to life again."

When will this fruit appear, when is this transformation to take place? On the day of resurrection. This is the great harvest day of the Almighty, when His acre on earth will be resplendent with the golden fruit of the glorified bodies of the faithful; this is the day, when the reapers of God, His holy angels, will come to gather precious sheaves into the granaries of Heaven. How apt indeed, is the comparison of the Cemetery to an acre, how appropriate the name of Godsacre!

How significant too is the relation of this acre of God to the house of God!

The Godsacre is near the church, it forms the churchyard. If in cities modern hygienic theories and material interests no longer suffer the proximity of the cemetery, if we there have churches without churchyards, the house of God without the acre of God, the faithful have instead built churches and chapels on their very cemeteries. Thus their dear departed ever rest within the shadow of the sanctuary, and by the proximity of their resting place to the church betoken even in death their union in life with the Holy church or Christ. The prayers and ceremonies of the blessing of the cemetery likewise are very similar to those used in blessing a church and thus further prove the intimate relation between the one and the other.

Every thing about the cemetery, the holy acre of God, makes it appear very venerable and ought to inspire us with great reverence and devotion. If the house of God is the place, where He exhibits in a special degree His mercy, the Godsacre is the spot, where He will manifest on the day of resurrection in a striking manner His almighty power and the glory of His Elect.

"The greatest pain the souls in Purgatory endure, proceeds from their being sensible of something in themselves displeasing to God, and that it has been done voluntarily against so much goodness." *St. Catherine of Genoa.*

"Saints and martyrs are commemorated in the holy mysteries, because this is doing them great honor and by the communion with them in their virtues, the rest of the faithful departed reap much benefit." *St. John Chrysostom,*

"He that would be sure to find the glory of the Saints, must seek it in the bosom of Humility; for only there are all joy, content, and happiness to be found." *St. Dorotheus.*